The Inquirer

THE UNITARIAN AND FREE CHRISTIAN WEEKLY · Founded 1842

REGISTERED AS A NEWSPAPER No. 6085 Saturday, February 21, 1959 Price 3½d.

STIPENDS

ACCORDING to an article by the Bishop of Willesden in the *Sunday Times* of February 15, quoting another bishop, "the Ministry of the Church of England is dying on its feet".

By the Bishop's reasonable standards the Ministry of the Church of England is not the only one that is dying.

But the Bishop has the courage to say so of his own ministry. He has the courage also to say how it need not die.

The cause—at least on the surface—is stipends. They are terribly low. The surface cause is that the laity accepts them at this level. This, no doubt, hides deeper causes.

But, according to the Bishop, a drastic change could be made in stipends, and at an absurdly small effort.

"The finances of the Church of England could be revolutionized at the cost (to each member) of a packet of cigarettes a week."

He gives astonishing and convincing figures.

The welfare of the Ministry of the Church of England will be left to practising Anglicans. There is the Unitarian ministry.

Twenty-Thousand Unitarians

There are, it is claimed with some degree of accuracy, some 20,000 members of Unitarian churches in this country. If each sacrificed a small packet of cigarettes a week (in addition to all present contributions) then something like £100,000 could be added to the revenue of the Unitarian churches each year. (There are many who do not smoke, they could make an equivalent sacrifice.) If the figure of £100,000 is too staggering to take in, then let it be halved. Let each member sacrifice the equivalent of half a packet of cigarettes a week, a round figure of, say, a shilling, then £50,000 could be added.

(Shades of the Puritan ancestors of 1662, for whose remembrance preparations are already afoot for three years' time?)

If it is the intention to help save the Unitarian Ministry with this sum then—if there are 160 ministers or so—it would provide an added stipend of £150 a year, with a sum of something like £25,000 left over for expansion. If against this caution be advised, then it is probably true that most Unitarian ministers would be all goggle-eyed at an extra £100 a year.

It Could Be Done

There is not the slightest reason why, on material grounds, the Ministry should die. There is no need for the wringing of hands and the looking round for hidden reasons. A dozen eminent laymen, after the preparatory work, could sit down for one afternoon and prepare a scheme that would come within the above calculable figures; and with authority could recommend it to the 20,000 members; and with some degree of authority make sure that it is carried out. The real problem is not whether it can be done, but why it is not done; and that lies much deeper than calculable figures.

The laymen have their point of view; common sense and other virtues often keep them quiet; but allowing for every point of view there still seems room for an act of practical faith. Religious movements do not die. They go through periods of spiritual dearth. And because an established ministry is cruelly paid in view of what is hoped for, this is a sign of dearth. It can, if there is need, be ended.

Perhaps the "Simplex Envelope Scheme", which is to come before the General Assembly in April, will, if adopted, do the trick. If it does not there are other opportunities near enough to hand.

Inflated Spirit

Which calls for mention of 30,000 Unitarians by 1962. This is the figure which the General Assembly, through the Publicity Department, sets as a target for that year. The Publicity Department is the title given to the couple of devoted ministers who, near enough, give voluntary services; supported by a committee which can only meet three or four times a year.

A membership of 30,000 by 1962 means an increase of 50 per cent. At a guess nothing like this has ever been known before, not even with 300 ministers, let alone just over 160. To hint at the irrelevance of the figure is to be suspected of lacking enthusiasm, and far worse to run the risk of deflating those who think it can be done. Here and there throughout the country there can be a 50 per cent increase; perhaps a 100 per cent; but common sense knows what can be done throughout the country.

Every minister and devoted congregation are doing their best to increase their numbers. Has there ever been a time when this has not been so? Against these facts the suggested target of an increase of 50 per cent is no sign of strength. It is an inflation of the spirit and, incidentally, does no justice to the work the "Publicity Department" is doing.

There are other forms of this kind of inflation.

The Strengths Are Here

It is all unnecessary. The Unitarian movement al-

ready possesses its own strengths here and now if it will only use them. It need not in neglect of these go looking for others. If weakness there is it surely lies in the fact that the strengths at hand are not used.

There are certain intangible matters. Every ministers' fraternal of any size knows that there are more occasions to be found among themselves for the study of the spiritual perplexities and powers of the movement. Other occasions, too, arising out of the fraternals could be created. Everyone knows that used with the desired spirit new strength from this source could be given to the movement.

Every resource exists now as existed before the war for the development and publishing of creative thought. No new resource is needed. No religious movement can exist for long, without certain consequences, if creative thought is neglected. It is perhaps the result of other acknowledged needs—but that it is necessary, and that inhibitions should not stop it, is as urgent now as at the time when it was more active than now.

There is no need to fall back upon devices to hide weaknesses that everyone knows exists. The strengths are there. The first need is to discover the strengths and use them. They are waiting to be used.

A REPORT A PROTEST AND A PLEA

By A. B. Downing

FROM the recent G.A. Council meeting at Essex Hall it is evident that the Annual Business Meeting of the Assembly in Leeds is going to be a lively affair. After another "agonizing re-appraisal" the Council is going to propose two important resolutions to all congregations. One will deal with the necessary increases to be made in the present minima for stipends and the other will deal with "the better use of our ministerial resources".

The main object of the latter will be to introduce a system of joint or group ministries, owing to the appalling shortage of ministers. I gather that the right of individuals to call upon the minister of their own choice will be safeguarded (no doubt on the doctor's panel system!) It is also proposed that central grants towards stipends should be made on a *diminishing* scale after the first two years—certainly a commonsense stipulation which ought to stimulate congregations into greater self-reliance. Yet another proposal will be that all congregations should be urged once more to adopt the particular version of the "Simplex" subscriptions scheme which is suitable to their needs and tastes, the object of this scheme being to induce individual church members to subscribe to the central and district bodies as well as to their own churches. That, I think, gives the general idea of what the Assembly will be asked to discuss this year. It may, perhaps, all be summed up in the short first clause of the resolution on the better use of our ministerial resources; this asks the Assembly to "recognize that ministers are the servants of the whole Movement rather than of the individual church". Therein lies the crux of the matter.

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We can be sure that these resolutions will have some very weighty advocates, and I for one will vote in favour of them because I honestly feel that I cannot do otherwise. But for my part, I confess, I shall be heartily thankful when the debates on these burning questions of administration are over and done with. To some people they are meat and drink. To me they seem to indicate that we are going through a phase of organization-mania. I am frankly appalled at the prospect of this continuing much longer. I am even more appalled at the prospect, far from improbable, of a Council and a headquarters dominated by these outward problems of administration.

It is so very easy for us to lower our sights to purely bread and butter problems, to leave the field open to administrative talents rather than to religious leaders. More and more I am coming to the conclusion that that is by no means an insignificant danger. It is fatally easy for people to get passionately keen about church rights or ministerial stipends. It is easy to point to people who are waving the flag of administrative salvation and have been doing so for years. It is by no means so easy to find folk who are concerned with what are, after all, much deeper matters.

Far more urgently than administrators we need people who are filling Unitarians with personal enthusiasm for the relevance of our religious message, above all in this technocratic age when so many exciting things are happening and so many changes are taking place before our very eyes. It will be a sad day for us if Essex Hall is to be regarded by our church members, not as a central source of spiritual leadership and guidance or as a nucleus radiating out religious energy all over the place, but as a place of mere administration where grants are given and subscriptions are received and to which ministers can apply who want a new post! I feel like protesting against such a possible conception of headquarters with all the force I can muster. If this means making some drastic changes at headquarters I believe we should have the courage to make them, though in the agony of my ignorance I have few concrete clues at the moment as to what we should do in the matter.

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Far more than administrators we need men, speakers and writers and inspirers who, putting their fingers on the pulse of our movement and saying, "Thou ailest there and there", can buoy us up with new hope and fresh vision. At the moment we are "botanizing upon our mother's grave" and "murdering to dissect" and pouring out from headquarters not life-inspiring words but administrative memoranda. Our movement has so much to do to open the eyes of those who are blind or indifferent to the spiritual truths of life, so much to say to those whose scientific brains have gone to their heads, so many undying truths about Love and Compassion and Peace to publish to the world. And all we can do is to peddle resolutions about vacant pulpits!

Are there no such weapons as shame and scorn, which can be levelled at congregations which are not doing the decent thing by the movement as a whole, or at ministers who are not giving a helping hand to leaderless congregations in their neighbourhoods? Why, in heaven's name, cannot we give full powers to John Knilty and his committees to cajole and threaten and persuade and administer as occasion demands it in matters of grants and stipends? We trust him. He has the necessary abilities and the unrivalled knowledge. But let us also have someone else at headquarters, a new appointment which has yet to be authorized maybe, a man whose job is not so much to administer as to inspire, not to sit on committees as to write and preach and lead and promote activity in dozens of new directions! And if we are told, "We have no such man!", then let us work and carry on in faith until we find one or more than one. A movement which has any real spiritual power must find men, not committees, to convey it! And men there must, men there will be, if our movement has still any spiritual force left at all.

For God's sake, then, let us pass these waiting resolutions and move forward to something deeper and more enduring and more dear to the Eternal Mind behind this throbbing Universe!

BUDDHA

By P. Whaley

BUDDHISM is one of the world's great religions, second to none in its lofty philosophy and in its religious history. Its founder, Gautama the Buddha, was born some 500 years before Christ and most of his life is shrouded in the mists of legend.

Like all great spiritual leaders he grappled with the same problem, the eternal conflict within Man himself. Buddha resolved that conflict within himself. For him it was the elimination of desire, the middle way, leading to the final intuition that rose above all thought, and that led to Nirvana—or peace. In the course of a long life he tried to give his followers and the world the secret of the peace that he had found.

Tradition says that Gautama was the only son of King Suddhodana, king of the Sahya race. He was born in the capital Kapilavastu and was called Siddartha. The exact date of his birth is unknown, and has been fixed sometime in the sixth century B.C.

Legend says he was brought up in luxury and seclusion, guarded by his parents against all knowledge of sorrow, sin, disease or death.

When the time came for him to marry he set very high standards by which to choose a wife. So high indeed were his ideals of womanhood that none of the girls of the city measured up to them, except one, named Gopa. Though of humble birth Siddartha found in her everything he wanted in a wife, including modesty, purity and great beauty. He married her and she bore him a son.

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Siddartha continued to lead a life of seclusion and pleasure, but his parents could not guard him forever from all knowledge of the world.

They are supposed to have taken this extraordinary care of their son because of a prophecy made at his birth that one day he would renounce the world and become a holy man or Buddha. To prevent this they tried to shield him from all knowledge of sorrow and suffering, of old age and death.

However, as the king's son, he had to go abroad in the streets of the city. Orders were given that while he was riding or driving abroad all beggars, old people and sick were to keep off the streets, so that Siddartha should see no one but happy, healthy young people.

The most well-laid plans and precautions do go astray, however. Through a series of encounters or visions Siddartha finally learnt of sickness, old age and death. The knowledge so shocked him, filling him with compassion for the sufferings of humanity, that he made up his mind to renounce the world, and through meditation and prayer, discover how to free mankind from the burdens which lay upon it.

Here Buddha seems to have equated the suffering in the world with desire. Without desire Man would be free.

So, much to the sorrow of his parents and to the grief of his wife Gopa, he renounced the throne, bade farewell to his wife and child and set forth to become a hermit. He meditated for six years on the banks of the river Nairanjana, leading the life of an ascetic with the utmost severity, but he did not find the knowledge he sought.

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He realized at last that he was growing weaker and weaker and all his renunciation would be useless if he wasted away and died without reaching the goal he had set for himself.

So he abandoned his ascetic form of life, and after a good meal he is said to have obtained enlightenment after a night spent in meditation.

When he had obtained the knowledge he sought, Buddha knew he must return to the world and share it with other men, because he felt he had discovered a profound truth.

He gathered disciples around him. Some of these followed him to the end, many deserted him. He suffered the usual misunderstandings and persecutions. However, Buddha laboured with determination, founding communities of monks and training the more promising disciples to follow him.

Gautama the Buddha did not favour the extremes of asceticism in pursuing the spiritual path. Nor did he favour the extremes of pleasure and luxury, for these he said increased desire, which destroyed Man's peace, created tensions and brought sorrow and suffering in their train.

Rather, he seems to have advocated the Middle Path, which led through intelligence, opening the eyes and the mind to the way that led to rest, knowledge and Nirvana.

At last Buddha's father, King Suddhodana, fell sick and sent messengers to his son begging him to come and see him before he died. Buddha reached the city of Kapilavastu while his father was still alive, and was with him at the end.

After his father's death Buddha is said to have proclaimed to those who mourned the King:

"Behold my father's body. He is no longer what he was. No one has ever conquered death. He who is born must die."

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After the King's death Buddha returned to his holy life, continuing to increase his community of monks, and to train disciples. The most faithful of these was Ananda, who never left him till he died.

At first, Buddha's communities were composed wholly of monks. For a long time, in spite of the pleading of his wife and other women relatives, he rigidly excluded them from taking part in religious life. Finally, however, he reluctantly agreed to admit them, but only those who had showed over a long period that they were really sincere in embracing and living the holy life. He set very strict rules by which women must conform if they entered his communities. Indeed, the rules seem unnecessarily harsh and severe, and weighted heavily against the nuns.

Even after their admittance, Buddha seems to have remained unhappy about the inclusion of nuns in his religious communities. Tradition says that he remarked once on the subject to his faithful disciple Ananda:

"If women had not been admitted to the community, Ananda, chastity would have been preserved for a long time, and the true faith would have lived, vigorous and serene, for a thousand years. But now that women are admitted to the community, Ananda, chastity will be in danger, and the true faith in all its vigour, will live only five hundred years."

Buddha lived till he was over eighty. Even when he was getting old he still continued his travelling about the country, gathering and training new disciples and founding new communities.

However, he knew at last that death was near, so he took his last journey to the banks of the Hiranjavati river where, attended by his ever-faithful Ananda, he prepared calmly for death. His last words to the weeping Ananda were of consolation and command, trying to assuage the grief of his loving disciple.

"Perhaps, Ananda," he is reported to have said, "you will think: 'We no longer have a master'. But you must not think that. The Law remains, the Law that I taught you; let it be your guide. Ananda, when I shall no longer be with you."

He also sent a message to his communities. "Verily, O monks, all that is created must perish. Never cease to struggle."

Buddha died some 500 years before Christ, and his life and teachings are shrouded in legend and myth, which cloud the facts and the truth. In spite of this, however, he emerges as one of the great spiritual geniuses of the world.

DR. R. W. WILDE

We are informed on going to press that Dr. R. W. Wilde, of Cross Street Chapel, Manchester, is critically ill in hospital.

BIOGRAPHIES OF JESUS

By John Rowland

EVER since the publication of Schweitzer's *The Quest of the Historical Jesus*, it has been thought by scholars that there is not enough in the way of reliable information in the gospels for a worth-while biography of Jesus to be compiled. Outside the gospel narratives there is, of course, nothing at all in the way of information of any kind. In spite of this, however, there have been persistent attempts, by people of many points of view, to write supposed biographies; but these tend to be expositions of the writer's views rather than accurate descriptions of the life of Jesus nearly 2,000 years ago. The latest of these efforts is *According to Andrew*, by Frank H. Hancock (James Clarke; 10s. 6d.), but it must, however reluctantly, be found no more satisfactory than such attempts have been in the past. Judging by internal evidence, Mr. Hancock is a devout Quaker, which means that he stresses the pacifist approach to Jesus' message, and also lays heavy emphasis on the "inner light" mysticism which can be here and there detected among the sayings of Jesus that have come down to us. The miracles he does not mention at all, save for the Feeding of the Five Thousand, of which he provides a rather unconvincing natural explanation. The book is cast, more or less, in the shape of a novel, narrated in the first person by the Apostle Andrew; and, in view of the way in which Mr. Hancock picks and chooses among the events of the gospels, it is rather surprising that he shows a somewhat naïve acceptance of the general chronology of Jesus' life.

Taken purely as literature, his book has one serious failing. When imaginary conversations are described, the speech of Jesus and of other characters is written down in almost colloquial English; but when some Biblical quotation is adduced, the language of the Authorized Version is used. As a result, we find Jesus sometimes speaking to someone as "you" and sometimes as "thou"; the noble language of the Bible comes with sudden surprise in the midst of a passage written in twentieth-century English. This, of course, is a purely literary flaw; but it will tend to put off some otherwise attentive readers.

The other recent book on the same subject is a very different matter. This is *A New Quest of the Historical Jesus*, by James M. Robinson, of the Southern Californian School of Theology, Claremont (S.C.M. Press; 9s. 6d.). Mr. Robinson is a very widely read theological scholar, and his book abounds in references to C. H. Dodd, Bultmann, T. W. Manson, Vincent Taylor, and other leading theologians of our time. Mr. Robinson starts from the modern idea that no real knowledge of Jesus is available, and that the gospels are more in the nature of theological tracts, setting forth some religious view held by the early Church, than in the nature of biographies in any modern sense. He sums up much of what has been written on this issue by scholars, liberal and conservative, and comes to the conclusion that, while much of what was quoted in the gospels was theorizing by the early Church, there is also much that is authentic, and that some sort of outline of the life of Jesus can be worked out, though with considerable difficulty. He discusses the odd term "Son of Man" (Mr. Hancock does not even seem to have realized that it *is* an odd term), and analyzes the way in which it is used.

It will be realized that Mr. Robinson's book is not always easy reading, save by those already widely read in the subject; but for those who are prepared to take some care over it, it will be found valuable and stimulating, even though some of his basic assumptions will not be acceptable to religious liberals, at any rate. But he does not dodge the issues, and he reveals a deep understanding of Biblical theology.

Authors of books on Jesus are legion; one can recall Ernest Renan, Llewelyn Powys, Emil Ludwig—to take some who are not usually regarded as in any sense theologians. But there can be little doubt that the only worth-while books must be those which come from scholars. The general reader may find such volumes not easy to read; but the book that is easy to read will be found to be the book that is superficial.

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TELL SHEFFIELD: A RELIGIOUS CONTROVERSY

By Jeremy Goring

SHORTLY before Christmas, 1958, the Rev. E. D. Davies, minister of Unity Church, Sheffield, wrote a letter to the *Sheffield Star*, and provoked a controversy which was to enliven the religious life of that city for several weeks.

At the time Sheffield was being besieged by a team of evangelists, led by a minister with the appropriate name of the Rev. Joe Blinco, who were nightly addressing crowded meetings in the City Hall. And when, in addition, members of this "Tell Sheffield" team were actually allowed to visit the city's schools to talk to the children, Mr. Davies wrote his letter of protest. If he, as a Unitarian minister, was given similar facilities, he would make it clear to his hearers that "a religious campaign such as we are now witnessing is a religious disaster". The evangelists were "blowing out a half-century of progressive intelligence in religion" and were substituting for it "a religion of fear, superstition, and ignorance". Their methods of conversion, moreover, were worthless: the individual was much the same after conversion as before.

Mr. Davies's letter aroused a storm of indignation. A hospital chaplain found it "difficult to reconcile his letter with that of a Christian minister". A vicar wrote that he was genuinely sorry for Mr. Davies, "whose teaching falls so short of that of Jesus Christ". One who signed himself "In the Master's Service" referred contemptuously to "this dastardly attack on the 'Tell Sheffield' Crusade". Rather more alarming was the letter from the secretary of the Pentecostal Holiness Church, who wrote: "I would ask all truly-born again, blood-washed saints to pray sincerely for Mr. Davies

that he, too, may come to know the Lord Jesus Christ as his personal Saviour. . . . I pray that Mr. Davies will come God's Blood Bought Way and be made a new creature in Christ Jesus".

Mr. Davies's opponents, however, did not have it all their own way. The second batch of letters which the *Star* published contained one thanking him for his "sincere and courageous letter" and describing him as "a far-sighted man and a far better servant of Christianity than his critics". Later, Mr. Davies received powerful support from Mr. T. H. Jones, Lay Pastor at Stannington, and from Dr. Frederick T. Wood. The latter intervened in the debate in response to a fundamentalist's challenge: "Have the people of the Rev. Davies produced a Livingstone, a William Carey, a John Wesley, and, in our time, a C. T. Studd?" Assuming that "the people of the Rev. Davies" referred to the whole Unitarian denomination, Dr. Wood set out to provide the perfect answer: Florence Nightingale, John Pounds, Mary Carpenter, Mrs. Gaskell, Eleanor Rathbone . . . and, although it could not be said that they had "produced" him, it was a fact that no less a man than Albert Schweitzer had recently joined the Unitarians. "I suggest", concluded Dr. Wood, "that anyone . . . will agree that a denomination with such a record may yet have something to tell Sheffield".

It seems that it was a Unitarian, after all, who had the last two words in the debate.

THE GENERAL ASSEMBLY COUNCIL MEETING

THE first meeting of the Council to be held in the new Headquarters took place in the Martineau Hall on February 11. The devotions were taken by the Rev. L. Redfern. The President reported that he had entertained to lunch at the House of Commons the American delegation to the opening of Essex Hall and paid the following visits: On October 26, preached at Stand; October 27, gave the address at the 250th Anniversary at Newington Green with the Mayor and many Council members present; October 31, gave the address at the Liverpool District service in the Ancient Chapel; November 1, addressed the U.Y.P.L. at their autumn rally at Great Hucklow; November 16, preached at the 296th Anniversary at Chesterfield, the Mayor attending; November 22, opened Sale of Work at Dob Lane which realized over £700; on the same evening spoke at a social following a similar effort at Bank Street, Bolton, where the proceeds again topped £700, and next morning preached in the chapel; December, spoke at the Centenary of Unity Church, Sheffield; January 18, preached at Evesham; February 1, attended social and gave address at Men's League Anniversary at Todmorden. Mr. Ede expressed his warm thanks to all who, during his year of office, had entertained him so generously with genuine and thoughtful friendship, for whether the cause was large or small he had always been made to feel at home.

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Two important resolutions were adopted arising out of Departmental Reports. The first on the better use of our ministerial resources, and the second on a new scale of stipends, will be placed on the Agenda of the Annual Business Meeting. A further resolution adopted by the Council, also to be submitted to the Annual Meeting, was on the recent opening of Essex Hall. A new scheme to provide an extra £300 per annum for Miss Barr's work was adopted. Miss Barr will now offer scholarships to young Khasis training at the University thus relieving them of the necessity to take outside paid work and so free them to help with teaching and training at the Khasrang Centre and to train themselves as lay preachers to supply the churches. The Canadian Unitarian Service Committee has agreed to find one-half the sum to help this scheme to provide leaders when Miss Barr herself retires in five years' time.

The statement of accounts for 1958 showed there was a deficit of almost £200 on the year's working. The amount received from collections and the Simplex Envelope Scheme showed an increase of £260 on the previous year, due entirely to the Envelope Scheme. The cost of the removal to Essex Hall and of the delapidations, etc., at Gordon Square more than accounted for the deficit. The Budget was approved and again the target for collections will be £1,500. It was pointed out that this, however, does not allow for any real extension of our work. Most encouraging figures were given of the bookshop sales consequent upon the removal. It was also reported that from April last to January this year over 850 inquiries had been dealt with by the Publicity Department as a result of advertising in the national Press and the article in the *Sunday Express* in December; this figure is a record. "The Story of Essex Hall" will be on sale at the Annual Meetings. Dr. Rowe, with Miss Tarrant's help, has produced this in an amazingly short time considering the amount of research involved. "The Churches and Social Service", prepared by the Social Service Department, is in the press and should be available shortly. A committee has been set up to organize denominational celebrations of the tercentenary of the Ejection of 1662 and to advise local churches and district about their celebrations. Miss Barr's report showed another year of progress. The three girls taking the midwifery course passed the elementary examination with flying colours and a sub-centre in a village has been established under their care. Four of the older scholars at the school took the Senior Basic Examination and were placed first, second, third and fifth of the seventy children who sat, despite the fact that they had taken only two years over the normal three-year course. The Canadian Unitarian Service Committee has again been most generous in its aid and the American Unitarian contribution was increased slightly. The main school building has been enlarged, the building of a new clinic and dispensary started, and repairs and alterations to Miss Barr's house have been carried out.

Mr. C. H. Pollard, C.B.E., has accepted nomination to the Annual Meeting as Treasurer in place of Mr. R. P. Jones, who has intimated that he cannot stand for re-election. Mr. Jones presented his financial report, standing on his "own foundations" for the first time, having now discarded his sticks. He was warmly applauded by all.

Correspondence

Letters should be addressed to the Editor, "The Inquirer", 14 Gordon Square, London, W.C. 1. They should not in general exceed three to four hundred words in length.

Enthusiasm

SIR,—At its meeting yesterday, National Committee expressed its gratitude and pleasure at the recent series of *Inquirer* articles by Peter Hewis. They were critical without being bitter; they showed a genuine awareness of the difficulties that confront us, but above all, they literally throbbed with youthful enthusiasm. This is a mood which we believe to be increasingly dominant in the denomination's youth movement; it is a mood which we hope to see spreading through all our churches.

Thank you, *Inquirer*! Thank you, Peter Hewis.—Yours,

Liverpool 17. *Martin Davies,*
General Secretary.

The People and the Schools

SIR,—I have been hoping that someone better qualified than I would deal, in *The Inquirer*, with the claims of the Anglican and Roman Catholic churches for increased Government assistance towards the maintenance of the denominational schools.

One or two points occur to me.

Representatives of the Anglican and the Free Churches (the latter, of course, minus Unitarian and Free Christian) have already had an interview with the Minister of Education; he is yet to receive "representatives of the Roman Catholic hierarchy". All

these representatives together will represent about one-tenth of the population. Is there any possible way for the Minister to receive representatives from the remaining nine-tenths, or do they not count in this matter? Of particular interest is the claim of the Roman Catholics to receive 75 per cent grants "not only for schools already built, but also for those they still plan to build".

Perhaps one can see that some such consideration as this would influence a Minister of Education. "Increased facilities for education are essential; they involve expenditure. A contribution of 25 per cent from any source would lessen the need for taxation."

But from another point of view, that 75 per cent payment by the Government would be not selling souls into captivity, but paying that they should be received into captivity. It has already been pointed out that members of the Free Churches would be called upon to contribute to that 75 per cent. It is just as obvious that the unrepresented 90 per cent of the population would contribute.

Is there any more effective way of favouring a particular denomination than governmental payment for its schools. The Crown is bound to protect the "Protestant Religion". Are the Ministers of the Crown entirely free from that obligation?

I regret the absence in this letter of any reference to the difference between "controlled" and "aided" schools, but I am still hoping that some better qualified Unitarian or Free Christian will offer us light and leading in the pages of *The Inquirer*.—Yours,

Beeston, Leeds 11. *John Hinkins.*

News Review

New Zealand Gift to Essex Hall

The Unitarian Free Church Meeting of Wellington, New Zealand, has sent £200 to be used to provide bookcases in the small committee room at Essex Hall.

Mr. E. Foster, for many years the secretary of the church, visited this country again last year. He and Mrs. Foster came in to see the new hall before sailing for New Zealand. They were very thrilled with all they saw, particularly were they charmed with the woodwork. Mr. Foster has spent a long time amongst wood and is, therefore, a competent judge. On his return, he consulted his fellow members and this gift is the result.

It is proposed that a little plate be put on each bookcase and to have them photographed so that the Wellington friends may have a record for all to see.

Gateacre Chapel, Liverpool: The Annual Candlelight Service was held on Sunday evening, February 1, when a congregation of approximately one hundred people assembled for worship. During the service, the lesson was read by the Rose Queen, Miss Carol MacDonald. This was from the Golden Treasury—"Faith's Cloud of Witnesses" (Hebrews, chapters 11 and 12). After an introduction by the minister, the Rev. Stanley R. Butler, the actual Lighting Ceremony took place. A number of Sunday School scholars each lit a candle as a symbol of the light which individual Unitarians had brought to dark places in various ways. After lighting their candle, each scholar gave a short biographical sketch of thirteen memorable Unitarians of the past, these included Catherine Wilkinson and William Rathbone, whose names are revered today in the City of Liverpool, to which they belonged. Two candles were lit to represent the light which the lives of countless unnamed souls have left, and for which this world is a little brighter.

The whole service was one in which it was possible to experience the feeling that each member of the congregation, from the youngest to the eldest, was really taking his part in this memorable act of worship, and that we were indeed "encompassed about with so great a cloud of witnesses", and were given fresh courage and zeal to go forward together and bear witness of the light of free religion, which has shone in this chapel and neighbourhood since 1700, and which still shines today.

Todmorden Unitarian Men's League: On the week ending January 31 to February 1, 1959, the Unitarian Men's League at Todmorden held their first annual week-end. We were favoured by the visit of the President of the General Assembly of Unitarian and Free Christian Churches, the Right Hon. J. Chuter Ede. On Saturday, tea was served to 160 members and friends by the men, who created a happy atmosphere straight away by their jolly and efficient service. Mr. J. Chuter Ede then addressed the gathering, bringing greetings to Todmorden from the General Assembly, and giving great encouragement to the men on their efforts. The evening was spent in holding a whist drive and social. The attendance was upwards of 200.

On Sunday, more than 200 worshippers gathered together in the church. The Rev. A. L. Finbow conducted the service, and Mr. J. Chuter Ede gave the address. His encouragement and appreciations were listened to with great interest, and he put good heart into all. The lessons were read by our Warden and League chairman.

Whitby and Scarborough: To commemorate the bicentenary of the birth of Robert Burns on Sunday, January 25, the Rev. G. W. Parkinson (minister) conducted a service at Whitby in the afternoon at which members of the Whitby Caledonian Society were present. In the evening at Scarborough, Mr. Parkinson preached to a large congregation on "Robert Burns: Bard of Freedom". The Scarborough Caledonian Society attended, the president read both lessons, and a Highland piper made an appropriate contribution to the service on his bagpipes. A new venture at Scarborough is the fortnightly Monday Afternoon Fellowship which, with a membership of twenty-six men and women, promises to enrich considerably the congregational life of the church.

Dr. Alfred Hall — A Tribute

A memorial service was held on January 6 in memory of the late Dr. Alfred Hall, at Upper Chapel, Sheffield. Dr. Hall was minister there from 1918 to 1939. The following is an extract from Mr. Whitby's address, delivered on that occasion.

"How he kept appointments on time is something of a mystery, because when in Sheffield streets, he would stop again and again to talk with folk he knew—and how many he knew!—and they would go on their way enriched by this unique and broad-based ministry, that extended so far beyond his own congregation.

"All the rich complexity of his many gifts, native and acquired, were brought to the service of this basic quality of kindness and care for others. For example, and it is a very simple, ordinary example, his gift for remembering the names of a mother's children and the details of their lives, and it was a gift, powerfully reinforced his genuine interest in human souls and his concern for them.

"Complementing his natural kindliness, and arising out of it, was his remarkable fairness, and here his great intellectual power also helped. Time and again I was struck by his capacity for understanding and appreciating other people, different from himself, who were trying to face up to problems different from those that had fronted him. For me, a telling instance of this splendid fairness is that, far from ever making me feel like a tyro trying to follow in the steps of a giant, without my saying a word, he would tell me how greatly conditions and problems had changed, both at the Chapel and in Sheffield, since his time. Such an attitude is by no means always shown by a minister's predecessor, and it is one that commands instant respect and admiration.

"How happy and right it was that this great-hearted man and his life's help-mate should be cherished and cared for so devotedly by their daughter and son-in-law towards the end of their days. What that care and devotion involved will probably never wholly be known, and the imagination can take one only part of the way, but it was born of love, and upborne through the years both by affection and by the same care for and understanding of the needs of others that was in Alfred Hall himself. That glad cherishing of theirs, through untold difficulties, is something that warms the heart and cheers the human spirit."

The Gift

Thy Love so freely given
is a gift I scarce dare take
and make my own, remembering the ache
there'll be in other hearts, the rivers
sense of loss others will know—
as if you had entered a lighted room
and left them out in lonely gloom,
as if a candle suddenly burned low.

But I will take this gift—
so long desired to make my life complete—
and straightway lay it at the feet
of Him who does our life-and gift;
and pray that He will let me be
the steward of His store of love in thee.

BRUCE FINBOW.

THE CALENDAR OF THE CHURCHES

SUNDAY, FEBRUARY 22, 1959

ABERDEEN, Unitarian Church, Blaine Street, 11 and 6. Rev. W. B. TAVENER
ABERYSTWYTH, New Street, Meeting House, 11. Mr. T. IRWYN NICHOLAS
ALTRINCHAM, Dunham Road Chapel, 11 and 6.30. Rev. ARTHUR W. VALLANCE
AINSWORTH, Unitarian Church, Knowsley Road, 11.15 and 3. Rev. B. GILL
APPLEY, Unitarian Chapel, Manchester Road, 6.30, Supply
BATH, Trim Street Chapel, Unitarian, 6.30. Rev. S. SPENCER
BELFAST, All Souls, Elmwood Avenue, 11.30 and 7. Dr. A. L. ADAIR
BELFAST, First Church, Rosemary Street, 11.30 and 7. Dr. H. J. MCLACHLAN
BIRKLE GREEN (nr. Stockport), Unitarian Church, 11. Rev. DUDLEY RICHARDS
BILLINGSHURST, Free Church, High Street, 11. Rev. H. TAYLER
BIRKENHEAD, Unitarian Church, Bamborough Road, 6.30 (March 1), Mr. F. A. FITZPATRICK
BIRMINGHAM, Church of Messiah, Broad Street, 11. Rev. L. A. GARRARD, 6.30, Rev. GORDON STUART
BIRMINGHAM, Waverley Road Church, and Hurst Street Mission, Small Heath, 6.30, Mr. H. DAVIS
BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30, Mr. E. A. WEST
BLACKPOOL, South Shore, Lytham Road, 11 and 6.30, Mr. FRANK LOWE
BOLTON, Bank Street, 2.30, Sunday School, 10.30 and 6.30, Rev. E. SIDDALL PRICE
BOLTON, Unity Church, Deane Road, 10.30 and 6.30, Rev. ARTHUR J. LONG
BOLTON, Wallsuby, 3.15, and Halliwell Road, 6.30, Rev. JOYCE HAZLEHURST
BOSTON (Lincs.), Unitarian Chapel, Spain Lane, 6.30, Rev. HARRY HALL
BOURNEMOUTH, Unitarian Church, West Hill Road, 11, Rev. LAWRENCE REDFERN
BRADFORD, Broadway Avenue, 3.15, Miss PHYLLIS HAIGH
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. FRANK A. BELLOCK
BRIDGWATER, Christ Church, Dampier Street, 3, Sunday School, 6.30, Rev. WM. MILLAR
BRIGHOUSE, Unitarian Chapel, 11 and 6.30, Rev. G. RANDALL JONES
BRIGHTON, Christ Church, Unitarian, New Road, 11 and 6.30, Rev. JOHN ROWLAND
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. A. H. BIRTLES
BRISTOL, Oakfield Road, 11, Rev. A. H. BIRTLES, 6.30, Mr. R. L. NICHOLSON
BURNLEY, Unitarian Church, Trafalgar Street, 3, Rev. L. HALLWORTH
BURY, Bank Street, 11 and 6.30, Rev. F. M. RYDE
CAMBRIDGE, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. STEWART CARTER
CARDIFF, The West Grove Unitarian Church, 6.30, Rev. S. E. BOWEN
CHATHAM, The Church of the Great Companions, Hanmond Hill, 3, Mr. JOHN PICKTON
CHELTENHAM, Bayshill Unitarian Church, Royal Well, 10.30, Sunday School, 11 and 6.30, Rev. JOHN M. QUIRK
CHESTER, Matthew Henry's Chapel, Trinity Street, 11 and 6.30, Supply
CHESTERFIELD, Elder Yard Church, 10.45 and 6.30, Rev. ERNEST SHAW
CHOWBENT CHAPEL, Atherton, 10.45 and 6.30, Rev. KENNETH TWOSS
COVENTRY, Great Meeting House, Hales Street, 11 and 6.30, Rev. E. H. MORAD
CREWE, Free Christian Church, Ranch Street, 6.30, Supply
CROWBOROUGH, Unitarian Church, Hemdridge Street, 11 and 6.30, Mrs. M. R. DICKIN
CROYDON, Free Christian Church, Wellesley Road, 11, Rev. J. P. CHALK
DARTON, Wilson Street Chapel, 11, Children's Chapel, 6.30, Rev. F. COTTIER
DERBY, Peter Gove Unitarian Chapel, 6.30, Miss J. EVANS
DITCHLING, Old Meeting House, 10.45, Rev. Basil Viney
DONCASTER, Free Christian Church, Hall Gate, 11 and 6.30, Rev. F. KENNINGTON
DOVER, Adrian Street, Unitarian Church, 11, Sunday School, 6.30, Rev. PHILIP C. WARTHEN
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. SAVELL HICKS
DUDLEY, Old Meeting House, Wolverhampton Street, 11 and 6.30, Rev. NORMAN KNIGHT
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. S. P. WHITEHOUSE
DUNDEE, Unitarian Church, 51 Constitution Road, 11, Supply
EASTBOURNE, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. BRUCE FERGUSON
EXETER, George's Chapel, South Street, 6.30, Rev. Dr. F. D. MAURICE-KELLOW
Gee Cross, Hyde Chapel, 11 and 6.30, Rev. J. HARRY SMITH
GLASGOW, St. Vincent Street, Unitarian Church, 11, Rev. JOHN WHITEHEAD
GLOSSOP, Pennine Street, 2, Sunday School, 10.45 and 6.30, Rev. W. H. CARROLL
GOOLE, Boston Street, 3, Rev. J. M. QUIRK
GREENOCK, Ward Street Church, 11.15, Rev. R. NEVIN CRAIG
HALE CHAPEL, Hale Barns, 10.45 and 6.30, Rev. G. J. PRICE
HALIFAX, Northgate End, 3, Rev. J. R. EVERETT
HARTFORD, Free Christian Church, South Terrace, 11 and 6.30, Rev. DONALDA HILTON
HEXCLEY, Great Meeting, Bolton Lane, 11 and 6, Supply
HEXHAM, Wesley Road, 11, Rev. J. MARTIN HALL
HIGHGATE, Pierrepont Street, 6, Rev. J. R. TUDOR
HULL, Park Street Church (Unitarian), 6.30, Rev. ERNEST PEEL
IPSWICH, Market Place, Unitarian Chapel, 6.30, Rev. T. M. WARNER
KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. EDGAR W. HILL
KNUTSFORD, Brook Street Chapel, 11, Rev. ALBERT SHARPE, 6.30, Mr. H. B. MOORE
LANCASTER, St. Nicholas Street Church, 6.30, Supply
LEEDS, Mill Hill Chapel, City Square, 10.45 and 6.30, Rev. B. L. GILLARD
LEICESTER, Newarkwood Road, 11, Junior Church, 6.30, Mr. C. V. WALTON
LEICESTER, The Great Meeting, Free Bond Street, 11 and 6.30, Rev. LEONARD MARTIN
LEWES, Westgate Chapel, 11, Rev. W. WORTHINGTON
LINCOLN, High Street, Unitarian Chapel, 6.30, Rev. H. W. KEMPSHALL
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Dr. P. N. TURNBULL
LIVERPOOL, Renshaw Free Church, 11, Rev. C. A. PYPER
LIVERPOOL, Domestic Mission, Mill Street, 6.30, Rev. J. KING MURRAY
LIVERPOOL, Gateacre Chapel, 11, Rev. STEWART B. BOYSON, 6.30, Rev. C. A. PYPER
LIVERPOOL, Hamilton Road, Egerton, 3, Sunday School, 6.30, Mr. G. CROSS
LIVERPOOL, Hope Street, 6.30, Rev. S. H. BOYSON
LIVERPOOL, Ullet Road, 11 and 6.30, Rev. E. B. SQUIRE
LONDON, Bell Street, Edgware Road, 6, Rev. WALTER M. LOWE
LONDON, Blackheath Unitarian and Stanhope Street Chapel, 6.30, Mr. JOHN WILSON
LONDON, Brixton, Effra Road, 11, Rev. R. G. LEE
LONDON, Bunn Church, Palace Gardens Terrace, Notting Hill Gate, 11, Dr. MAURICE BURN, 6.30, Rev. F. HANKINSON
LONDON, Fetter Gate, Upton Lane, 6.30, Rev. T. E. DAVIES
LONDON, Golders Green, Hoop Lane, 11, Dr. A. D. BELDEN, 6.30, Rev. K. C. TURNER
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Rev. RALPH B. GRAHAME (also 11, 1st Sunday in the month)
LONDON, Hampstead, Rosslyn Hill, 11, Rev. HOWARD P. MOTT
LONDON, Kingsway Hall Unitarian Church, 11, Rev. K. C. TURNER
LONDON, Mead Place, Upper Street, 6.30, Rev. A. V. PYE
LONDON, Kilburn, Unitarian Christian Church, Quex Road, 11, Rev. A. V. PYE
LONDON, Lewisham Unitarian Church, High Street, 11, Rev. JOHN KELLY
LONDON, Leytonstone, Low Bridge Road, Essex Green, 6.30, Miss I. M. HARGRAVE
LONDON, Mansfield Street Church, Barnard Green, 6.30, Rev. A. PIGGOTT
LONDON, Richmond New Church, Cumnock Road, 11, Rev. WILFRED M. LEWIS
LONDON, Stamford Hill, Clapton Common, Unitarian Church, 11.30, Children's Church, 6.30, Mr. J. E. DANIEL
LONDON, Wallington, Unitarian Church, East Hill, 11, Rev. ARTHUR HAWKES (also 6.30, 1st Sunday in the month)
LONDON, Welsh Unitarian Church at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6, Rev. T. L. JONES
LONDON, Wood Green, Unity Church, Newnham Road, 6.30, Rev. E. G. LEE
LYTHAM ST. ANNES (Ansdell), Channing Road, 11, Mr. J. A. RATCLIFFE
MACCLESFIELD, King Edward Street, 10.45 and 6.30, Supply
MARTONMERE, Unitarian Church, Market Buildings, 6.30, Mrs. MURIEL HILTON
MANCHESTER, Blackley Unitarian Church, Chapel Lane, 6.30, Rev. DAVID C. DOEL
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Dr. R. W. WELSH
MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. MAURICE RONDEL
MANCHESTER, Monton Church, Eccles, 10.45 and 6.30, Rev. W. HILL WARDLE
MANCHESTER, Pendleton Unitarian, Cross Lane, 6.30, Supply
MANCHESTER, Platt Chapel, Rusholme, 6.30, Mr. WM. MCMILLAN
MANCHESTER, Renshaw Street Mission, 6.30, Rev. R. L. HOPKIN
MANCHESTER, Stand Chapel, Whitefield (March 1), 10.45 and 6.30, Rev. SYDNEY H. KNIGHT
MANCHESTER, Wilbraham Road, Chorlton-cum-Hardy, 11, Mr. PHILIP M. BROWN
MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, Rev. JOHN GILL
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. KENNETH SHERRATT
MARPLE, Unitarian Hall, 31 Stockport Road, 11 each Sunday
MEXBOROUGH, Free Christian Church, 6.30, Rev. E. A. DAVIES
MIDDLETON, Old Road Chapel, 3.15, Rev. DAVID C. DOEL
MORETON-HAMPSTEAD, 3, and NEWTON ABBOT, 6.30, Rev. C. G. TOWNE
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. JOHN STORER
NEWCHURCH (Rossendale), Bethlehem Unitarian Church, 2.30 and 6, Choir Sermons
NORTHAMPTON, Kettering Road Church, 11, Rev. J. EDMONDSON
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. KENNEDY
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. C. GORDON BOLAM
OLDBURY, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. HAROLD A. GORE
OLDHAM, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. NUTTALL
OXFORD, Manchester College Chapel, 11.30, Rev. GORDON L. STUART
PADIHAM, Nazareth Unitarian Church, Knight Hill, 10.30 and 6, Rev. L. HALLWORTH
PARK LANE CHAPEL, near Wigan, 11 and 6.30, Rev. GORDON L. CLARKE
PLYMOUTH, Unitarian Church, Notte Street, 11 and 6.30, Rev. E. H. KEELEY
POOLE, Unitarian Church, Hill Street, 11, Junior Church, 6.30, Rev. J. W. DUMBLE
PORTSMOUTH, John Pounds Memorial Church, High Street, 11, Junior Church, 6.30, Mr. J. R. STURGESS
PRESTON, Unitarian Chapel, Church Street, 6.30, Rev. W. STEPHENSON
RINGWOOD, Hants., The Meeting House, 6.30, Rev. FRANCIS TERRY
RIVINGTON CHAPEL, Nr. Horwich, Lancs., 3, Rev. R. I. PRITCHARD
ROCHDALE, Blackwater Street, 10.30 and 6, Rev. F. W. BARR
ROTHERHAM, Church of Our Father, 10.45 and 6.30, Rev. E. PHILLIPS
SALE, Atkinson Road, 11, Rev. JOHN GILL
SCARBOROUGH, Unitarian Church, Westborough, 6.30, Rev. G. W. PARKINSON
SHEFFIELD (Attercliffe), 6.30, Dr. S. P. BRETTA
SHEFFIELD, Fulwood Old Chapel, 11, Rev. F. SHELL
SHEFFIELD, Unity Church, Crookesmoor Road, 11 and 6.30, Rev. E. D. DAVIES
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. STANLEY WHITBY
SHREWSBURY, High Street, Unitarian, 11 and 6.30, Supply
SOWERBY, Old Meeting, Unitarian, High Street, 11 and 6.30, Rev. H. WHITAKER
SOUTHAMPTON, Church of the Saviour, London Road, 6.30, Supply
SOUTHPORT-SEA, Duxbury Road, 6.30, Mr. S. R. MARTIN
SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. T. J. JONES
STOCKPORT, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. J. R. BLACKBURN
ST. HELENS, Corporation Street, 6.30, Mr. J. A. HEWITT
STOCKTON-ON-TEES, Wellington Street, 6.30, Rev. A. D. WILLIAMS (also 11, 2nd Sunday in the month)
STOURBRIDGE, Presbyterian Unitarian Chapel, 11, Rev. C. SIMPSON
STROUD, Unitarian Church, High Street, 6.30, Rev. I. BAKER SMART (also 11, First Sunday in the month)
SWANSEA, Pentard Free Christian Meeting House, 11, Supply
SWINTON, Soldiers Hall Road, 10.45, Student, 6.30, Rev. P. B. GODFREY
TAUNTON, Mary St. Chapel, 11, Rev. WM. MILLAR
TEWKESBURY, Old Meeting House, Ashford Road, 6.30, Rev. G. KERRY
THORNBURY, Unitarian Church, 10.45 and 6, Rev. ALEC L. FRASER
TIPTON, Unity Church, Montpelier Road, 11 and 6.30, Rev. CHARLES EASTON
TOTNES-SEA, Compit Unitarian Church, 11, Rev. S. SPENCER
WARRINGTON, Cairo Street, 10.30 and 6.30, Rev. ERIC WILD
WATFORD, Friends' House, Church (Oral (by permission), 7.30 (Last Sunday in the month), Rev. JOHN KELLY
WELLEY, Memorial Church, Manor Road, 11, Devotional Service, 6.30, Mr. E. E. LLOYD
WESTON, Unitarian Free Church, Stafford Street, 11, Rev. R. J. WILLIAMSON, 2.30, Sunday School
WEST BROMWICH, Lodge Road, 11, Children's Church, 6.15, Rev. R. J. WILLIAMSON
WEST KIRBY, Brookfield Gardens, 11, Rev. MAURICE JOHNSON (also 6.30, first Sunday in the month)
WHITBY, Flowergate, 2.30, Rev. G. W. PARKINSON
WIGAN, Dean Row, 10.45, Rev. A. R. DOWNING, STOCK, 6.30, Rev. A. S. DOWNING
YORK, St. Saviourgate Chapel, 6.30, Mr. D. A. CRAVEN

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VANCOUVER, B.C., Unitarian Church of Vancouver, 1550 Tenth Avenue West, 11, Rev. A. F. HEWITT

NEW ZEALAND

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All letters and manuscripts for the Editor must reach the Office not later than Monday morning for publication the same week. All communications must be accompanied by the name and address of the sender.

Subscription Rates: £1 3s. 10d. per annum (post free).

Those having any difficulty in obtaining copies of the paper should communicate direct with the publisher.

Address: 14 Gordon Square, London, W.C.1.
TEL.: EUS. 7334 Editorial: EUS. 2913

John Tyssul Davis

June 12, 1868 — January 27, 1959

So he was 90 years old, and who can recount his works and movements, and who can comment upon the influence of his life and thought and character? Trained for six years in three colleges: Carmarthen, Aberystwyth, M.C.O. (B.A. Lond., 1890). Minister in Devonport, Cardiff, Chatham, Newport (Mon.), York, London (Theistic), Reading, Clifton (Bristol). Of which last he was Pastor Emeritus for eleven years.

His brother ministers of the West will recall his addresses and activities at the Annual Conference at "Penscot". How he spoke fervently about animals and vegetarianism, and anti-vivisection and Buddhism, and how at Dawlish (1955) he told us it was to be his last visit, and spoke to each and all of us as a departing King. He was never afraid to voice his strong convictions, but always tempered them with gentleness and good humour. Most days he would rise early for a walk over the dewy fields with a ponderous book and an apple.

His "Monthly Messenger" from the Theistic Church sparkled over many years with oriental flashes, and loving, learned references to the beauties of nature, lovely flowers, and sweet songsters. And all his brilliant thought was clothed in forceful and vivid language, echoing the music of the higher life.

We have lost one of our mystics and prophets, and are thankful to have known him so long. The private cremation service was conducted, on January 31, by his minister, the Rev. A. H. Birtles, of Bristol and Clifton. And our sympathy and hearty goodwill are given to his son and his sister-in-law, Miss Robinson.

C.G.T.

Margery Eleanor Swanwick

The denomination, Elder Yard Chapel, and the town of Chesterfield have suffered a severe loss, with the passing, suddenly, at her home, on Saturday, January 24, of Margery Eleanor Swanwick, at the age of 78. For many years an indefatigable social worker, untiring in the doing of good deeds and kindly actions, always generous to deserving causes, especially Unitarian ones, she was beloved by her many friends, not only in her chapel and town, but over a much wider field. For many years chairman of the local branch of the N.S.P.C.C. and the British Red Cross Society, a Justice of the Peace, associated with the Borough Welfare Committee, the Moral Welfare Committee, and many other charitable works too numerous to mention; president of the Boy Scouts' and Girl Guides' Associations; all these were but part of the many activities which occupied her very full life. Perhaps even more important were her innumerable private benefactions: it is no exaggeration to say that no case of hardship and need was ever brought to her notice without immediate practical and sympathetic help.

She will be missed indeed at Elder Yard Chapel, where her gracious presence and wise counsel were always encouraging and encouraging. The centre of a devoted family, deep sympathy is expressed to her children and grandchildren in their great loss.

At the funeral service on January 29, conducted by the Rev. Edric Shaw, the chapel was crowded with many of her friends and representatives of many of the organizations in which she took an interest. The congregation included the Mayor and Mayoress of Chesterfield (Alderman and Mrs. L. Heath), Corporation officials, and Magistrates of the Borough.

Holidays

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BREAKFAST IN BED is a free service at NORMANHURST now. Other "extras" which are free include heated bedrooms, coffee after each main meal, early morning tea, fresh fruit daily and, above all, no gratuities. (Surcharge included in the one quoted price.) Telephone: Hastings 4784 this evening or write NORMANHURST, Sea-front, St. Leonards, Sussex.

Preliminary Notice

Retreat, Unitarian College, Manchester, Monday, July 13, to Friday, July 17, 1959. Please send names provisionally to Mrs. Dickin, 19a Hermitage Street, Crewkerne, Somerset, as soon as possible.

Miscellaneous

Many Unitarians have been or are vegetarians. Information on this way of living, free from slaughter and its associations, gladly sent to others interested. Free literature on request from Secretary, London Vegetarian Society, 53 Marloes Road, Kensington, London, W.8.

Printed by Wightmans and Sons Ltd., Queen Hoo, Hertfordshire and Published by The Inquirer Publishing Co., Ltd., at the Publishing Office, 14 Gordon Square, W.C.1. Wednesday, February 18, 1959